682 assassin be returned to the victim's family. If he was not known,
628 however, the djema, or assembly of notables, designated a man
from the tribe to go make himself prisoner in his place. There is
[692] no example of the hostage's having been put to death in such a
[643] case. Serious cases were usually judged by the amenokal, who was
aided by four assessors, two taken from each side.

762 /296/ Suicide. -- Suicide is as rare as murder among the
Tuareg. When one occurs, the person who committed suicide is
[746] abandoned on the ground unburied, and the camp is moved and
abandoned forever. The Koran disapproves of suicide, and the
Tuareg regard the suicide as if he had never existed and must
never speak of him again.

Two crimes are blamed on the suicide: 1) doing away with
oneself, which is not permitted for a human being who owes his
life to God; 2) offending God in this way.

[975] The soul of a suicide cannot find refuge and wanders forever.
It likes to return to the spot where it left its mortal covering, and
people claim that they can hear it nearby in the evening and that
it makes so much noise that it is impossible to sleep.

[761] Death. -- The Tuareg do not fear death. When one of them
● 763 sees that he is dying, he gathers his relatives around him and gives
his last instructions. Then, according to the religious principles
which he may have neglected during his life but which he recalls
at the final moment, he pronounces the "Fatika /fatiha? Ed./" or
[29] if he does not have the strength for that, he raises the index finger
of his right hand and breathes his last.

764 The body is immediately washed in lukewarm water and
wrapped in a shroud into which aromatic herbs are put, while the
[567] slaves go to dig the grave on a neighboring high spot. The grave
is made of a little trench with two stages such as the Arabs use.
[483 The body is carried on a kind of stretcher ans taken to the burial
417] place, head first, by four men. It is then placed on its right side
with the face turned in the direction of Mecca.

764 /147 cont./ A meal is served to those present at the expense of the deceased according to the instructions he has given before his death. If his wishes were not carried out, the livestock earmarked for the occasion would perish.

763 It is said that he who dies in a position of rest, his arms relaxed, his face serene, was a good man and has every chance of being rewarded. On the other hand, he who expires all curled up and with his fists clenched against his face was a bad man; even if he hid his faults during his lifetime, he is doomed to future woes.

428 The rules of inheritance are poorly known by the Tuareg; only the old know the customs, for to a greater and greater degree the tolbas introduce Moslem law.

When a man dies, one eighth of his property goes to his wife, the rest to his children. If there are no children, a /148/ third is for his wife, with the rest going to his family, part to his parents, part to his brothers and sisters. When the wife dies first, all of her property goes to her children if she has any; if she has none, half goes to her family and the other half to her husband. The property of a deceased person without heirs, a rare condition, are administered by the tribe's amrar for the benefit of the collectivity.

By an oral will made before two witnesses, a man may leave no more than a third of his fortune to an heir not designated by custom.

000 This description of a Targui's life from infancy to death provides merely a glimpse of the customs of a part of the population of the Ahaggar, the part that commands, the part that seems most attractive to the traveler, to the tourist; but one must think of the humble ones, of the harratin cultivators of the agricultural centers, of the Tuareg's black servants, their former slaves. The collecting of their traditions, which are grafted on the framework of Tuareg customs, should be a work apart, for a serious study of the Blacks cannot be